THE LATTER-DAY SAINTS'

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OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

IN a few of our last numbers we have made extracts from the work of Captain Fremont, relative to incidents connected with an expedition to the Rocky Mountains, and we now purpose quoting from his second expedition to Oregon and California, matter which we doubt not will be highly interesting to our readers at the present time, knowing as we do, that many of our brethren are at this moment travelling through the region of country he has so ably portrayed; and by thus bringing the scenery and hardships of the expedition to our own homes, we may be led to participate with our brethren in their arduous undertaking, in seeking a home where they can rest in peace, free from the persecutions of a lawless horde of half-civilized barbarians, who, with liberty on their lips, have tyranny stamped on their hearts, and who, from the imbecility of the executive power in the Western States of America, rule rampant in deeds of rapine and murder.

After a few introductory remarks, stating the number of the party comprising the expedition, and the instruments requisite for scientific purposes, we leave the gallant Captain to relate his own adventures, merely premising that he started on his exploring expedition from the little town of Kansas, on the Missouri frontier, on the 29th May, 1843.

To make the exploration as useful as possible, I determined, in conformity to general instructions, to vary the route to the Rocky Mountains from that followed in the year 1842. The route was then up the valley of the Great Platte river to the South Pass, in North latitude 42 degrees; the route now determined on was up the valley of the Kansas river, and to the head of the Arkansas, and to some pass in the mountains, if any could be found, at the sources of that river.

By making this deviation from the former route, the problem of a new road to Oregon and California, in a climate more genial, might be solved; and a better knowledge obtained of an important river and the country it drained, while the great object of the expedition would find its point of commencement at the termination of the former, which was at that great gate in the ridge of the Rocky Mountains called the South Pass, and on the lofty peak of the mountain which overlooks it, deemed the highest peak in the ridge, and from the opposite sides of which four great rivers take their rise, and flow to the Pacific or the Mississippi.

Various obstacles delayed our departure until the morning of the 29th, when we commenced our long voyage; and at the close of a day, rendered disagreeably cold by incessant rain, encamped about four miles beyond the frontier, on the verge of the great prairies.

Resuming our journey on the 31st, after the delay of a day to complete our equipment and furnish ourselves with some of the comforts of civilized life, we encamped in the evening at Elm Grove, in company with several emigrant wagons, constituting a party which was proceeding to Upper California, under the direction of Mr. J. B. Childs, of Missouri. The wagons were variously freighted with goods, furniture, and farming utensils, containing, among other things, an entire set of machinery for a mill, which Mr. Childs designed erecting on the waters of the Sacramento river, emptying into the bay of San Francisco.

We were joined here by Mr. William Gilpin, of Missouri, who intending this year to visit the settlements in Oregon, had been invited to accompany us, and proved a useful and agreeable addition to the party. From this encampment our route, until the 3rd of June, was nearly the same as that described to you in 1842. Trains of wagons were almost constantly in sight, giving to the road a populous and animated appearance, although the greater portion of the emigrants were collected at the crossing, or already on their march beyond the Kansas river.

Leaving at the ford the usual emigrant road to the mountains, we continued our route along the southern side of the Kansas, where we found the country much more broken than on the northern side of the river, and where our progress was much delayed by the numerous small streams, which obliged us to make frequent bridges. On the morning of the 4th we crossed a handsome stream, called by the Indians Otter Creek, about 130 feet wide, where a flat stratum of limestone, which forms the bed, made an excellent ford. We met here a small party of Kansas and Delaware Indians, the latter returning from a hunting and trapping expedition on the upper waters of the river; and on the heights above were five or six Kansas women, engaged in digging prairie potatoes (*psoralea esculenta*). On the afternoon of the 6th, while busily engaged in crossing a wooded stream, we were thrown into a little confusion by the sudden arrival of Maxwell, who entered the camp at full speed at the head of a war party of Osage Indians, with gay red blankets, and heads shaved to the scalp lock. They had run him a distance of about nine miles, from a creek on which we had encamped the day previous, and to which he had returned in search of a runaway horse belonging to Mr. Dwight, which had taken the homeward road, carrying with him saddle, bridle, and holster pistols. The Osages were probably ignorant of our strength, and, when they charged into the camp, drove off a number of our best horses; but we were fortunately well mounted, and, after a hard chase of seven or eight miles, succeeded in recovering them all. This accident, which occasioned delay and trouble, and threatened danger and loss, and broke down some good horses at the start, and actually endangered the expedition, was a first fruit of having gentlemen in company—very estimable, to be sure, but who are not trained to the care and vigilance and self-dependence which such an expedition required, and who are not subject to the orders which enforce attention and exertion. We arrived on the 8th at the mouth of the Smoky-hill fork, which is the principal southern branch of the Kansas; forming here, by its junction with the Republican, or northern branch, the main Kansas river. Neither stream was fordable, and the necessity of making a raft, together with bad weather, detained us here until the morning of the 11th, when we resumed our journey along the Republican fork. By our observations the junction of the streams is in latitude 39 deg. 03 min. 38 sec., longitude 96 deg. 24 min. 56 sec., and at an elevation of 926 feet above the gulf of Mexico. For several days we continued to travel along the Republican, through a country beautifully watered with numerous streams, handsomely timbered; and rarely an incident occurred to vary the monotonous resemblance which one day on the prairies here bears to another, and which scarcely require a particular description. Now and then we caught a glimpse of a small herd of elk; and occasionally a band of antelopes, whose curiosity sometimes brought them within rifle range, would circle round us, and then scour off into the prairies. As we advanced on our road these became more frequent; but as we journeyed on the line usually followed by the trapping and hunting parties of the

Kansas and Delaware Indians, game of every kind continued very shy and wild. The bottoms which form the immediate valley of the main river were generally about three miles wide, having a rich soil of black vegetable mould, and for a prairie country, well interspersed with wood. The country was everywhere covered with a considerable variety of grasses, occasionally poor and thin, but far more frequently luxuriant and rich. We had been gradually and regularly ascending in our progress westward, and on the evening of the 14th, when we encamped on a little creek in the valley of the Republican, 265 miles by our travelling road from the mouth of the Kansas, we were at an elevation of 1,520 feet. That part of the river where we were now encamped is called by the Indians the *Big Timber*. Hitherto our route had been laborious and extremely slow, the unusually wet spring and constant rain having so saturated the whole country that it was necessary to bridge every watercourse, and, for days together, our usual march averaged only five or six miles. Finding that at such a rate of travel it would be impossible to comply with my instructions, I determined at this place to divide the party, and leaving Mr. Fitzpatrick with 25 men in charge of the provisions and heavier baggage of the camp, to proceed myself in advance, with a light party of 15 men, taking with me the howitzer and the light wagon which carried the instruments.

Accordingly, on the morning of the 16th, the parties separated; and bearing a little out from the river, with a view of heading some of the numerous affluents, after a few hours' travel over somewhat broken ground, we entered upon an extensive and high level prairie, on which we encamped towards evening at a little stream, where a single dry cotton-wood afforded the necessary fuel for preparing supper. Among a variety of grasses which to-day made their first appearance, I noticed bunch-grass (*festuca*), and buffalo-grass *sesleria dactyloides*). Amorpha canescens (*lead plant*) continued the characteristic plant of the country, and a narrow-leaved *lathyrus* occurred during the morning in beautiful patches. *Sida coccinea* occurred frequently, with a *psoralia* near *psoralia floribunda*, and a number of plants not hitherto met, just verging into bloom. The water on which we had encamped belonged to Solomon's fork of the Smoky-hill river, along whose tributaries we continued to travel for several days.

The country afforded us an excellent road, the route being generally over high and very level prairies; and we met with no other delay than being frequently obliged to bridge one of the numerous streams which were well timbered with ash, elm, cotton-wood, and a very large oak—the latter being occasionally five and six feet in diameter, with a spreading summit. *Sida coccinea* is very frequent in vermillion-coloured patches on the high and low prairie; and I remarked that it has a very pleasant perfume.

The wild sensitive plant (*schrankia angustata*) occurs frequently, generally on the dry prairies, in valleys of streams, and frequently on the broken prairie bank. I remark that the leaflets close instantly to a very light touch. *Armopha*, with the same *psoralia*, and a dwarf species of *lupinus*, are the characteristic plants.

On the 19th, in the afternoon, we crossed the Pawnee road to the Arkansas, and travelling a few miles onward, the monotony of the prairies was suddenly dispelled by the appearance of five or six buffalo bulls, forming a vanguard of immense herds, among which we were travelling a few days afterwards. Prairie dogs were seen for the first time during the day; and we had the good fortune to obtain an antelope for supper. Our elevation had now increased to 1,900 feet. *Sida coccinea* was a characteristic on the creek bottoms, and buffalo grass is becoming abundant on the higher parts of the ridges.

June 21.—During the forenoon we travelled up a branch of the creek on which we had encamped in a broken country, where, however the dividing ridges always afforded a good road. Plants were few; and with the short sward of the buffalo grass, which now prevailed everywhere, giving to the prairies a smooth and mossy appearance, were mingled frequent patches of a beautiful red grass (*aristida pallens*) which had made its appearance only within the last few days.

We halted at noon at a solitary cotton-wood in a hollow, near which was killed the first buffalo, a large old bull.

Antelope appeared in bands during the day. Crossing here to the affluents of the Republican we encamped on a fork, about 40 feet wide and one foot deep, flowing

with a swift current over a sandy bed, and well-wooded with ash-leaved maple (*negundo fraxinifolium*), elm, cotton-wood, and a few white oaks. We were visited in the evening by a violent storm, accompanied by wind, lightning, and thunder; a cold rain falling in torrents. According to the barometer, our elevation was 2,130 feet above the gulf.

(*Continued in our next.*)

ADDRESS TO THE SAINTS BY DAVID C. KIMBALL.

The importance of the work in these last days, which is to be a consummation of the purposes of God connected with the earth, and to bring to pass that which gratified the heart of Abraham, and inspired the lays of the Psalmist, and excited the admiration of the ancient prophets, who, though deprived of the privilege of participating in the work of the latter times, rejoiced at the vision of so glorious a dispensation; and in order that we who are called by the voice of inspiration to enter into the work, to assist to roll the stone hewn from the mountain, should do the work worthy of its authors and accomplish the designs of God, it will require our every effort; our united exertions are demanded; pusillaminity can never form an ingredient in a servant of the Most High, for the press of matter and the short time to effect the vast amount of purposes will push the indolent aside to make room for the active and the zealous; and whatever our hands may find us to do, we are called upon by the sacredness of our standing to do it; by the beauty and holiness of the cause of God, to enlist in the cause for the honour and perpetuity of his kingdom. Its righteousness must be primary with us and not a secondary consideration; it must engross our attention; we cannot be lookers-on to see the salvation, but must assist to make it such—if we had waited for it to work upon us salvation we had never been able to know the truth of the latter-day work, but from the fact that we heard the gospel and rendered obedience to its mandates, it gave us salvation—and now, that we are launched into it, we must learn wisdom and knowledge, which is power and honour, that we may be called to be a peculiar people, zealous of good works—to become a kingdom of priests, to be made by virtue of obedience to the cause of God and our meekness. To inherit all the promises made to the fathers, we shall find that in our progress in the kingdom of God that there are a variety of things to demand our attention. I conceive it not to be enough that I am zealous to preach faith and repentance, and bring souls into the knowledge of truth; but when I have done that and put them in the way to effect their spiritual salvation, I am also bound by the weight and responsibility of my office as an elder in the church, to point out the path of their temporal salvation also. The line of demarcation cannot be consistently drawn between the spiritual and temporal salvation of the Saints, and when I view the slowness of men to learn wisdom, I have been surprised that the Saints who are engaged in the cause of the Most High should show any thing like dilatoriness, they should rather evince a spirit to pursue with avidity that which will accelerate an object so very desirable and devoutly to be wished for. My residence at the seat of our church has made this impression upon my mind, and so indelibly is it fixed, that I purpose to give it a place in all future conversations with the Saints. In Nauvoo wonders have been effected; a temple, which excited the admiration of men, who, although travellers in foreign countries, and widely averse to our principles, pronounced it the best piece of work outside of Italy; public institutions have been raised, and by the unwearid exertions of the Saints it has been made to bloom and blossom. The last year's crop was unparalleled, the earth seemed to yield the abundance of her treasures; yet we lacked a great many things, we lacked manufactures; our artizans, skilful and ingenious, had to leave the bosom of the church and other

towns; enemies to us as a people were enriched by their labour, and the reward some received was base ingratitude, subject to insult because of their faith. Our sisters became the drudge of other people; because of the inadequacy of employ they were constantly made the subjects of vile abuse—but could we obviate this? I answer, no. Some left of their own accord, others were forced to it, but the hearts of the first presidency were pained to the very extreme, and their prayers were often for the erection of manufactories, that our poor might be employed and our own city enriched by their toil, and that they might tarry with the church and receive instructions calculated to soothe their hearts—in the midst of the conflict of life to receive means to parry off the power of the evil one. When the news reached Nauvoo of your contemplated Joint Stock Company, it cheered the hearts of all, and it has received from that time to this the continued prayer of the presidency of the church and of the whole body of the Saints; and I congratulate you on the prospect of the consummation of your exertions for the benefit of the Saints, not only in this country but of those in the Far West, where no law-suits nor writs will be obtruding themselves—so vexatious in their nature, and so unhallowed in their purposes, as those we endured in our last location. The Saints of necessity can take but little with them on their journey through the wilderness, and how necessary will it be for a vessel to leave this country, laden with the comforts of life, to ameliorate their future condition—then that saying or proverb it is quite a *God send*, would be fully verified. And while your project has this in view for the comfort of the Saints, it will be a source of profit to the shareholders—cast up an highway for the poor of the household in this land, and based upon the firm and solid foundation of British laws, its stamina will bear the blast of the strongest breeze—the thunders of the disaffected will be powerless—their spleen will be ineffective, supported as it is by the wisdom of the Great God, and screened by the invulnerable bulwark of the British constitution.

In view then of the beauty of the cause, I purpose, emphatically, to make the subject bear a conspicuous part in all my future harangues, and if the elders and members of our church will be advocates also, it is destined not only to be a source of profit to the church, but also to effect one of the most noble and praiseworthy objects, viz., the better condition of the Saints; and, as the kind acts of the daughter of Abraham to Christ, it will ever be a memorial, as shall the prayers of a righteous people ascend in the ears of the Lord God of Sabaoth, for the honour and perpetuity of the Saints in the British Isle; and be assurred that the prayers of a *righteous man availeth much*. I trust that no man who feels or wishes himself identified with the people of God but knows that now is the time to rally to their support in the furtherance of his cause. Let no hand slacken or droop, or heart faint, or be in the least mistrustful—for to the fearful and the unbeliever there is but very little if any reward; but embark manfully, so long as one righteous man remains or the purposes of God are to be effected. I trust there will never need an advocate for the temporal or spiritual salvation of the people of God, and if the elders in Great Britain desire to share in the glory of the last days, or become saviours upon Mount Zion, how wide a field presents itself for usefulness—the very dictates of humanity, aside from the spirituality of the cause, will, I trust, speak volumes, and make a deep and lasting impression upon every honest heart; and that the sceptical who wishes to see it progress before his strength can be given to help it on, may be ashamed of his suspicion. It is now that help is needed to give it a start; for how well a loaded waggon is moved by the united efforts of the people, but if they were to keep their hands in their pockets the poor horse would labour and never effect its object—the summit of the hill. So with your company, your labours, I doubt not, for some time past have been unmitigated to accomplish the complete registration of the British and American Commercial Joint Stock Company, and now that the dawn of better days is at hand, let every man, both rich and poor, make every effort to become a shareholder, for I am pleased that it is brought within the reach of all; and wishing you every success and the realization of your every wish in righteousness, and the spiritual and temporal salvation of all the Saints, and whenever this can be effected, I ever wish to throw in my moiety of labour.

Yours in the Covenant, &c.

DAVID C. KIMBALL.

CORRESPONDENCE BY JAMES KAY.

Saint Louis, Missouri, U. S. A., November 22nd, 1845.

Dear Brother Ward,—The summer is past and the harvest is ended, and I am still about two hundred miles from my destination, or rather the one I pointed to when I left the shores of my native land; how far I may roam, when and where I shall permanently settle, who my companions, are things which future time must tell; Abraham like, I feel myself a pilgrim and stranger, seeking a city which hath foundations whose architect is God. What varied scenes of patried being must we pass! Compare the anticipations of the morning with the reflections of the evening, and what a contrast! What animating pictures we paint of home with all its pleasing associations, surrounded by a circle of happy friends, plenty crowning the table, and cheerfulness smiling on the hearth—no tyrant hand to rob us of our comforts—no incendiary torch to destroy our peaceful habitation—no infuriated mob to drive us from our firesides—no blood-thirsty banditti to hunt us like the chased roe. "Our home is *sacred* and sacred." The proud eagle spreading his broad pinions in the lofty air—the spangled banner floating in the breeze, the gallant steamer stemming the furious stream, the dense forest covering the plain, the verdant vallies stretching to the setting sun, the limpid lakes reflecting the blue arch of heaven, the towering hills showing their snowy tops—tells us this is the land of LIBERTY. Nature's bounteous hand has rich provision made for all our wants; "but man's inhumanity to man makes countless thousands mourn." Blood, fire and smoke have again evinced the power of the prince of darkness, and patriotic "suckers," with blackened hearts and bloody hands, have shewn their readiness to fulfil his "high behests." Illinois has again been the scene of strife—mobocracy has reigned supreme, and law, the boast of civilised nations, rendered powerless. "Land of the free and home of the brave!" Were this my native land I would blush to hear its name. Why mobs should rule in Illinois or Missouri I cannot determine; the people in this city are law abiding and peaceable, every moral institution is well supported, and charitable ones are not lacking in diffusing the benefits both to native and stranger; few cities will surpass St. Louis in benevolence and humanity. Why the executive of a state or nation should wink at such glaring and disgraceful outrages as those lately committed in Illinois is strange, and why the perpetrators cannot be punished and wrong redressed, is passing strange? That thousands of honest industrious people should be compelled to abandon their homes and altars at the bidding of a ruthless banditti, is "pitiful," that hundreds should see their habitations in smoke and ruins, and they without comment in the legislative halls of a civilised republic, is a shame no excuse can cover. We need not look for equity and justice until he shall reign "whose sceptre shall protect the meek, and crush the wicked pride." Dear brother, let me talk to you concerning the church and my experience here, this is the object of my present epistle. Dissensions have not ceased any more than persecutions, nor can it be said with propriety that both are for righteousness' sake, some men make a gain of their profession "to hide the black corruption of a putrid heart," it is to such we owe the benefits of all our persecutions, they are necessary evils, ministers of the bitter draught of life, that when we taste the sweets we may realise the difference. Doubtless you will have heard of Wm. Smith's apostacy, he is endeavouring to "make a raise" in this city. After he left Nauvoo he went to Galena, where he published a "proclamation" to the church, calling upon them to renounce the twelve as an unauthorised, tyrannical, abominable, blood-thirsty set of scoundrels. I suppose you have his pamphlet, I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganised, having no head, that the twelve are not, nor ever were, ordained to be head of the church, that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, &c. G. J. Adams is William's right hand man, and comes out as little Josephs spokesman; they intend holding a conference here this week and organising the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the "Mormon Throne." Two high priests have been disfellowshipped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party. Amongst them is our late president, H. P. James

Riley, H. P. Robert Reid, men who have contended more strenously than all others for the twelve, who would fellowship no man unless he publicly protested to obey and uphold the twelve as the rightful authorities of this church; and now these very men are trying every scheme a wicked heart could invent to destroy the character and influence of the twelve, seeking every opportunity to draw away the honest and simple after them; their disposition seems to be to destroy us at all events. William declares if the constitution deemed it necessary to drive from their borders the "Mormon church, under Brigham Young," he would be amongst the first to raise his musket against the insurgents. When I witness the spirit of these men, I cannot follow them, my heart revolts at the thought. Whatever sympathy I may feel for William Smith as being a last brother of our martyred prophet, I cannot sanction the conduct I have witnessed of him and some others who comprise his party; they appear to hate the church as former apostates hated Joseph, and like them, seek to destroy us. And why do I cling to the church? Because it evinces a spirit of meekness and love, philanthrophy and enterprise, wisdom and truth. I have not seen the evils in the twelve they complain of, in *them* I have seen enough to prevent my following them. My experience teaches the doctrine of Pope, "whatever is is right," but it requires a wide mind to grasp it, if so what can sin, crime, wrong, inconsistency, &c., mean; of course they mean what they are and answer their purpose; sin answers its purpose, namely, to show what righteousness is, truly it is difficult at times to determine the amount of right or wrong; truth is said to be self-evident, and is not error as much self-evident? Can we know truth without its contrast or opposite, or can we discriminate error by any other means—one is requisite to manifest the other, therefore if wrong does exist, it answers a good end, it makes mortals like Gods in one respect "knowing good and evil;" it enables those who are willing to pursue the right to know how far they have progressed. Wrong is not right, nor right wrong. They both ARE, say you; and if so how can they both be right, only as far as they are requisite to manifest each other. Is it not right we should know both right and wrong? Then if it is right to know both right and wrong, then it is right that wrong should exist in order that we may know it. Can we know these two principles without experience? No. Can we know any thing except by experience? Not without a certain amount of experience: for instance, we see a man with arm amputated, we possess arms and we know how sensible they are of pain, we therefore conceive the situation of the maimed man; if we existed not in certain capacities we could not judge of things in that capacity. How impossible it would be for a country clown to realize the situation of an emperor, or a mortal a God. We may therefore account for or improve ourselves from the many evils around us. When we know others to go wrong, we know better than to follow them; wrong inflicts pain, right produces pleasure; so while we know the effects of both it is rational we should pursue the latter. I know it is needless to write thus to you, but since we cannot talk only through this medium, excuse me indulging in a few reflections.

JAMES KAY.

February 10th, 1846.

Dear Brother Ward,—Coming into the city last night, I heard of a gentleman intending to go to England, on a mission, of course, supposed he would be introduced to you as soon as he arrived in the country. I think he will be kind enough to carry this letter for me. No doubt, you have often wondered why I have not been more communicative, as I did, when at home, wonder why our friends, out here, wrote so seldom and said so little. I remember what promises have been made, to write *all* particulars, and how little has been done towards redeeming such promises. When I left home, I made but one promise to write, and that I fulfilled. In the letters sent by brother Amos Fielding, I said something about writing if anything extraordinary should occur. Many surprising developments have been made since then: some standing on the pinnacles of honour and fame in the church, have fallen, and so shaken the fabric, that many loose materials have dropped from their places, to mix with the common trash trodden under the foot of men.

You know well the common opinion (of the church) entertained by the world in your locality, the generality of people here consider the Mormons, not only as a fanatical, duped set, but an heterogenous accumulation of grand rogues, hypocrites, thieves, knaves, liars, fools, and superstitious simpletons. And can we say the people here are so ignorant, selfish, and corrupt, to condemn without hearing, or detest without a cause. Much allowance must certainly be made for national prejudices. The church advocates monarchical principles, which are universally reprobated in this country, notwithstanding the prayer spontaneous rises from every pulpit in the land, "thy kingdom come."

And the church is principally composed and supported by English! which makes it obnoxious to free (?) Sons of Republicanism! Therefore, it is not marvellous the church

should be rejected in this country. "But," says one, "if your people were upright, virtuous, and intelligent, they would ultimately succeed in removing the prejudices of the American public; but what are we to think of men who fill your pulpits and represent your people and principles; speaking to your favour in the strongest terms of praise and commendation in one month, and the next pronouncing you the most accomplished villians, and completest fools in nature?"

They were selfish aspirants while with us, and, because they could not gain the elevation they coveted, they called the people fools, and their leaders knaves, is our reply.

Then it is disappointed ambition which rails so loudly against you. Certainly, it is, like the fox in the fable, everything out of their reach is sour. They were too proud to serve—therefore, too unjust to be served. They required more of others than they would contribute themselves: so where they could not rule they would not live. "Better to reign in hell than serve in heaven," seems to apply to them. I am sorry to say, you are troubled with a large number of such characters, and judging from the past, the very best of your elders and leading men to-day may become your greatest opponents to-morrow; therefore I cannot rely on your testimony, nor admit your repeated declarations of sincerity and candour. Yourselves often express great sorrow that so many should prove wolves whose business has been to fleece the flock ever since they knew you. It certainly appears to me that some have crept in among you with painted feathers, as the kite deceived the pigeons, and when once in power, they scrupled not to sacrifice your interests to their own gratification.

Such, brother Ward, is the tenor of conversation in this city; and no wonder Mormonism should be despised. This place is the first where apostates vomit their venom and explode their spleen, almost every street is infected with them, the words of abuse are continually dropping from their lips, they feed upon envy and hatred, and malice is their drink; they bias the minds of honest inquirers, bar the gates of reason, shut out the light of truth, put darkness for light, and light for darkness. They are paper for the herald of scandal, and ink for the pen of reproach. The Saints regard them with mingled pity and contempt; the wicked hail them as their right hand friends. The world loves its own, and so does heaven. You are ready to ask, "Well, James, why are you so long in St. Louis?" It is because the devil has given especial orders to bar me in, I suppose. And, sometimes, I imagine it would be a good plan to be a little friendly to the old chap, until I can lay hold of enough of his property to accomplish the Lord's designs. You know we are told the kingdoms of this world, and very likely republics too, (for I think it mentions the cities also) are at his disposal. And Paul says, "he is the god of this world. Heigh oh! while I am rambling and writing, suppose we have a little dissertation about the devil. Come here Paul and David. Now, Paul, you say the god of this world blinded the eyes of those who rejected the gospel,—and I take it for granted the devil is that god, because he is called the grand deceiver, and, no doubt, the way to deceive a person is to blind his eyes. Well, David, you say the earth is the Lord's and the fulness thereof. Yes, and so it is legitimately his. After it was finished he made a present of it to man, but the devil came round and fooled him out of it. So, you see, the devil was an interloper, and stole away some of man's privileges, and invaded the rights and territories of the Lord. Well, then, why don't the Lord wipe him off, and restore man to his former situation as lord of the soil? Why, of course, so he will, as soon as possible. How, as soon as possible, David? I thought he was Almighty, and could manage things directly. You're mistaken then: as I were telling you, he fooled man out of his possessions, and so, I expect the Lord is only letting the old chap carry on his rigs until there are intelligent men (and valiant) enough to tackle him, and fetch back again their own, and likely when they get it again they will take better care of it. Well, good bye, David and Paul, I have not time to talk any longer with you. You must remember I'm not scribbling for the STAR. Little did I suppose that my simple stuff would be considered worthy of transferring through so bright a luminary! Since I wrote last my health has been excellent. Give my kind love to all my friends in Liverpool, and remember me when you write to Burnley. I am, as ever, yours,

JAMES KAY.

P. S.—I have inclosed part of a letter of a former date, the other portion I am reserving for the lip. The Rigdonite discussion spoken of never took place. Mr. Adams has forsaken William, or William him. Adams, under the assumed name of Young, is manager of a theatre here. I was in his company one evening last week for the first time. He told the woodchuck story, but not a word about Mormonism. James Tomlinson's family are well. I wrote to Robert Jackson but have had no answer. Mrs. Dawson and family are here; I seldom see them. Brother Carrigan is here and married, has one child, is a first-rate fellow. I have not heard of William Greenwood this long time. John Peacock heard of my

arrival here last December, Benson told him: they and theirs are at Alton, I think Richard talks of going to England. Cowden's family are here, they have buried Magaret Ann in this place. John Webster is also here. J. K.

MINUTES OF CONFERENCES.

The Worcestershire Conference was held according to appointment, March 29th, in the Hall of Science, in the city of Worcester.

Elder Thomas Smith presiding, when 232 members were stated to be in the conference, including 13 elders, 19 priests, 8 teachers, and 3 deacons; baptized since last quarterly conference, 14.

The prospects around that region are stated to be very encouraging. The conference was assisted by elders Johnson and Haliday, the Saints passed a day of union, joy, and gladness.

THOMAS SMITH, President.
WM. HAWKINS, Clerk.

By a letter received from elder John Rudd, a General Meeting or Conference was held at Holbeach, March 22nd, when three branches were represented, containing 114 members, including 2 elders, 11 priests, 4 teachers, and 2 deacons; 20 have been baptized since the General Conference.

The Second Division of the Mars Hill Conference met at Leominster, on Sunday 22nd of March, elder Arnold presiding, when eight branches were represented, containing 188 members, including 10 elders, 11 priests, 2 teachers, and 1 deacon; 12 baptized since last conference.

At the close, the Saints partook of plum-cake and milk-and-water, and were dismissed rejoicing in the truth.

H. ARNOLD, President.
J. HUGHES, Clerk.

Mars Hill Conference was held on the 29th of March, at Cradley, in the county of Herefordshire, elder Arnold presiding, when 11 branches were represented, containing 469 members, including 15 elders, 24 priests, 11 teachers, and 7 deacons; baptized since last conference, 10. Plum-cake and milk were again the order of the day.

In the evening elder Pullin, of Ledbury, addressed a large congregation from the words of our Saviour. "Let thy kingdom come, and thy will be done on earth as it is done in heaven," and truly did justice to the subject.

H. ARNOLD, President.
C. LAYTON, Clerk.

Edinburgh, April 21, 1846.

The meeting being called to order by elder M'Ewan, it was unanimouly resolved that elder Gibson take the chair, and elder Waugh act as clerk. The officers present were 6 elders, 8 priests, 2 teachers, and 2 deacons.

The meeting been opened in the usual way, the President called for the representation of the different branches, which were given in the usual manner.

Edinburgh.—185 members, 8 elders, 9 priests, 1 teacher, 2 deacons.
Wemyss.—28 members, 1 elder, 1 teacher.
Path Head.—42 members, 1 elder, 2 priests, 2 teachers, 1 deacon.
Stirling.—17 members, 1 elder.
Falkirk.—28 members, 2 elders, 1 priest.
Crofthead.—17 members, 1 elder, 2 teachers.
Hunterfield.—38 members, 4 priests, 2 teachers.
Dundee.—31 members, 2 elders, 2 priests, 1 teacher.
Dunfermline.—36 members, 2 elders, 2 priests, 1 teacher, 1 deacon.
Transent.—2 members, 1 priest.
Biggar.—7 members, 2 priests.
Perth.—9 members, 2 priests.
Total 435 members, 18 elders, 25 priests, 10 teachers, 4 deacons.

In the total number of members, officers are included. Baptized since last conference, 17.

After the representation of the various branches, the President moved that brothers M'Pherson, Baillie, and Swan, be ordained to the office of teachers, which was seconded by elders Waugh and carried unanimously.

The President next moved that priest David Calder be ordained to the office of elder, and preside over the Falkirk branch, and that brother Thomas Begg be ordained a deacon in the same branch, which was seconded by elder Waugh, and carried unanimously. The above ordinations were carried into immediate effect.

WILLIAM GIBSON, Presiding Elder.
GEO. P. WAUGH, Elder and Clerk.

A FEW REMARKS BY D. C. KIMBALL.

I feel again like trespassing upon your valuable time to listen to my cogitations, but you will, I trust, forgive me. My anxiety to see the prosperity of the cause roll on is the only excuse I shall make. I have ever felt, since my acquaintance with the cause of God, my interest both spiritually and temporally identified therewith, and when anything was to be done in either case I felt it required my feeble exertion; I could not think I was to wait to receive the word of the Lord before I proceeded in the enterprise, or that I must of necessity receive a vision or a dream to assure me the thing would prosper, or that I was to help—no, verily no; but from the very fact that it was a call from the presidency, I felt the call was for all hands, and I never could bear the idea to see the struggles of a few to roll on the kingdom, but I have the ambition also to rush to the aid and put my moiety of talents and strength to the work, and then I am, of course, entitled to the reward of a faithful labourer, and trust to receive my penny in the last day. I am sensible many who hold a place in our midst do not feel the importance of your unmitigated labour which you have spent for the promotion of the Joint Stock Company and for its speedy completion, but have looked on supinely, or have thrust their hands in their pockets and waited awhile to see if the scheme prospers; others again only move as they are moved by others—they are in fact *automatons;* and if any thing in this world is a disgrace, that surely is. I am surprised that any man can feel in any respect to resemble so utterly a useless thing, it is a clog on the great wheel, and will ever be so until it is shook off by the quickened motion of the car of great events. I am at a loss faithfully to describe to you the nature and attributes of an automaton, but I will just try my hand for once at a definition. It is one whose heart is like marble that receives indention only when the sharpened chisel, forced by the hammer of the sculptor, comes in contact with the solid mass, so he is only moved as he is moved upon; and such a one professedly feeling for the prosperity of the kingdom of God, is as cold and indifferent as the greatest alien from the commonwealth of the House of Israel; but to a man who is alive to the cause, I am bold to assert he can never stand still—he must move on or else be pushed aside. The times we live in, the dispensation committed to us, call in tones of thunder, as it were, for our united exertions. Are we going ever to emerge from our days of boyhood and become men? Are we going to gather Israel, to shake off the trammels of the world? Are we to beautify a place for the Lord to dwell, where we can enjoy his communion, and shall it be worthy of a great and noble people? shall our new location be enriched by the gold and silver and precious things of the earth? shall the great ships of Tarshish, come laden with the produce of other climes, to gladden us in our exile? If, then, these things fire the bosoms of my brethren and sisters in the cause of God, let them rush to the

help of the Joint Stock Company. If they wish that we should be looked upon as men of business, of respectability, as men who can so sweetly blend the temporal and spiritual welfare of the Saints together, let them behold in the above-named company the very means to bring it about. I look upon it as a bright star to guide us in our future course, to actually make us what we ought to be, do what we should as Saints—to cheer the fatherless, to relieve the distress of our own precious people. There are hundreds of Saints whose aspirations have been sent to heaven that they might be with the people of God, and it has not been as yet granted; but now is the day of their discontent past, and the summer of our prosperity made more glorious—a new *Star* in the firmament of the commercial world—the Joint Stock Company, has arisen, and points as significantly as the star at the birth of Christ to the wise men where he was deposited; and we have wise men now who will whiten the seas of other climes with our ships. Let our banner then float on the breeze, bearing this motto,

UNITY IS STRENGTH.

As to our religion, we know its truths, for we have tried it and found its valuable brightness increased by use; so in this, we have the wisdom of commercial men as our guide, and to make us more capable, more extensive, more useful, we have the great God as our chief director, and I am content to risk my fortune for the promotion of so noble and commendable a project—and I feel satisfied of its results. No man who is acquainted with the history of the people of God will ever, after reflection, say that he will not condescend to guard the temporal destiny of the Saints, when history, scripture, and reason reiterates, He will, and will bring to pass our most sanguine expectations. The field for labour and usefulness is now widely extended, and every man must labour as though all depended upon him; let his heart be fired with its utility and its righteousness too, and see if we do not make the Saints rejoice—put the whole machine in motion, and then enjoy the results of our labours; and as a reward for our diligence, the prayers of a grateful and loving people will be our portion, and the smile and approbation of God. We will accelerate the purpose of our being, and magnify the station we are called to. We are not here to be in each other's way but to help one another, to show forth the principles of temporal and spiritual salvation. Let liberality characterize your deeds, and do not bind up the bowels of your compassion, and if the Saints will do this they shall be rewarded for their liberality—the prayer of the poor—the good will of our enemies, shall be our portion; for when we, by the means of the Joint Stock Company, are on the platform of respectability, arm-in-arm with men of means and station, it gives a zest to our doings, it opens the eyes of the hitherto unapproachable class, and they say, "here are men whose capacity for business cannot be excelled: in the midst of the most unhallowed persecutions, robbery, murder, &c., have, in the spite of the ten thousand obstacles thrown in their way, arisen to fame, and earned a reputation for honesty and integrity of soul.

Our principles, (which can never reach the ears of the opulent and wealthy), are saluted with the glorious truths of the gospel of Christ, and they will then see how beautifully the cause is built up upon the firm and solid foundation of eternal truth, shielded by the laws of the best and most noble of governments, which delights to bless and succour the interests of its subjects—I mean the government of Great Britain. There is abundant room for enterprise, and surely we have as much right to dip our bread in the dish, to gather up the wealth of nations as any one else; and so long as its interests are watched over by the all-wise God—its directors men of faithfulness and prayer, and the blessing of heaven sought upon all its movements, what, I ask, shall throw down the fabric we are now raising? I answer, nothing. Shall the blast of apostates sully its fame. *No, verily, no.* Should they seek to steady, as they may think, the ark of our temporal interest, they will find that the Lord is at the head of affairs. But I must close, and ask your pardon for my lengthy letter, but the delight, coupled with the cause at my heart, has led me beyond the limits I had intended. I pray, as ever, for the temporal and spiritual salvation of the Saints of God.

DAVID C. KIMBALL.

SAVIOURS ON MOUNT ZION.

I have reflected much upon this subject, and I have, from the evidences produced, been led to the conclusion, that many, very many, of our elders do not fully understand the nature of the duty of a saviour. When I reflect upon the priesthood that is held by the elders in the church, the sacredness of the same, and their responsibility before God, I am thrilled with feelings of fear whether I righteously execute my office, whether I do all in my power to save the members in the church, and persuade others to come in. It is not to say, because I have been appointed as a president of a conference or a branch, that the power vested in me is to be used on any trivial occasion, there are higher and nobler principles that must actuate my actions. I may possess the eloquence of Demosthenes, and unravel mysteries as deep as human thought can go; may soar into the eternal world, and brush away the webs of mysticism; yet, what am I, after all, but a sounding brass, or a tinkling cymbal, if I possess not that true and lasting virtue, charity; and whenever a man who holds a station or name among the people of God will carry with him this mantle, then will he become, in every sense of the word, a saviour. Until he does this, he will never be sufficiently qualified for his station and the name he bears. What I wish to be understood by the mantle of charity is this:—if the voice of the branch or conference has placed me at their head, what object had they in doing it, was it to trifle with their feelings, and delight to torment them? Or if any should bind themselves by earthly pledges to any other society, such as the temperance cause, and thereby show their weakness and their want of stamina, does it behove me to trifle with their feelings? I answer, no. When I do that, I lower the estimate of my office, I tarnish my reputation of a saviour. Again, if a brother gets into transgression, how shall I act? Shall I rise up, and, with a degree of pomposity, and long and violent harangues, make the breach wider than it is, and by a colouring make it look heinous and disgraceful? I say, no; but, in the meekness of my office, as a saviour, use mild and conciliating words, and by this means, hundreds who have been severed from the church might have been saved; because, allowing the offender had the spirit of the Evil One in him, when I begin to wrangle with it, it masters me, and we both partake of the one same spirit, and then in the midst of wounded feelings on my own part, I cut him off, thus others see my spirit and are dissatisfied; but if I had taken him alone, and spoken and laboured with him, and not exposed his faults to the gaze of every one, I might have saved him by throwing over the mantle of charity; but when, on the first onset I drag him before the brethren and the world, and portray his faults before them, he feels indignant—he knows the eyes of all will be upon him—his character is gone—his reputation, his usefulness at an end, and the spirit of the Evil One takes more hold, and puts him beyond repentance; had the other course been adopted—had I sought him alone, and by prayer and supplication pointed out his faults with that mildness that ought to characterize an elder, giving him the mantle of charity to hide his faults, and prevailed upon him to ask God to forgive, as freely as I should do, then he might lift up his face in the public assembly, speak of the goodness of God, and years upon years of after usefulness would have redeemed his error. Then see the change—his heart and hand are mine in the friendly grasp—I feel his heart, he prays for me, his aspirations are unceasing for my welfare, and he calls me blessed, yea, his saviour, because I threw over his shoulder the mantle of charity, and hid a multitude of sins; for if God can forgive a multitude, cannot we. O! ye of little charity! Do not, however, understand that you are always to bear, but you must be your own judge, and draw the line of demarcation and not I, for there are times when a branch becomes dead and dried up, it is best for the beauty of the tree it be cut off; but if there is one spark of life remaining, nourish it and water it, for he has a soul to save. It is of importance we save all we can. Let me then, in conclusion, say to every man, be not premature in these things, carry the mantle of charity and throw it over a brother whenever you can, and you then

will become, in every sense of the word a saviour, and shall stand on Mount Zion as such, and the peace and joy of the Holy Ghost shall in this world be yours, together with the fervent prayers of a loving and zealous people.

I am, dear brethren, your servant in the Lord,

DAVID C. KIMBALL.

RETROSPECTIVE REMARKS ON THE CHURCH.

My object in again thrusting myself upon the notice of your readers, is from an impression of the unbounded field of intelligence which is open for reflection, and in which the Saints delight to roam. There are a variety of things that force themselves upon us for our consideration, and which afford an indescribable pleasure as they develope themselves to our enraptured vision. It is the manna of intelligence which brings a source of knowledge, in the acquisition of which we never feel to tire; but as the wild deer leaps from hill to hill unwearied, so we march on, still learning and being the recipients of the means by which an entrance will be administered to the presence of God. But I purpose in this address to retrace our steps, and look for a while at the mountain from which we were hewn, and see to whom we are indebted for the privileges we enjoy, of the truth of which we are not left to speculation, but have arrived at that certainty which gives a tone to all our actions. We cannot help but frankly acknowledge that, as a people collectively, we were once in the midst of sectarianism, our minds fettered with the creeds and doctrines of men. By what power, I ask, have we been enabled to snap the chains of tradition, to dispel the charm of the syren superstition? It has been done by the superior knowledge and intelligence which has beamed upon us, and like a weary traveller ready to perish, when his heart has received a new impetus, felt invigorated and more strongly nerved; or like the glimmering light of a cottage, though distant many miles, gives courage and hope; so even in the vast wilderness of speculation and doubt we saw the light, knew it and embraced it, and found therein the principles of eternal truth, by which we hope to be finally sanctified and made holy. But however much we may glory in the knowledge of these things, we are indebted to the heads of the church. Paul, in writing to the churches in his day, said that if Christ be not risen from the dead, they were false witnesses—the people yet in their sins, and without hope. The only conclusion we can come to is this: that it was essentially necessary to establish the fact of the resurrection of Jesus Christ in order to make the doctrine valid; hence we find He was particular to show himself after his resurrection to his disciples, and He gave them proof of it, so as to place it beyond contradiction, for they had become eye witnesses. Hence the apostle very justly said, if in this world only we had hope, we were of all men most miserable. They had arrived at a certainty, they knew Jesus Christ after his resurrection, they ate and drank in his presence; he spent many days with them, and gave them instructions on many points, and desired them to tarry for the endowment of the Holy Ghost. When they had received that, then mark the boldness of Peter on the day of Pentecost; and the force of their arguments were such from that time, that kings and nobles quaked beneath the power of their speech, coupled with the all-sufficient and conclusive fact their knowledge of Christ's resurrection. Hence, then, I must come to the point I first started for; and I am about to make an assertion which, if it be strange or new, it is nevertheless true; that for our knowledge, and the truth of the religion of Christ, we are indebted to the apostles and prophets of this age. I am sensible the Bible records the fact, but do we know its truth, could we vouch for its authenticity and correctness? I trow not; but when we embraced the testimony of living witnesses, and eye ones, then we knew the Bible true—the Book of Mormon also. When we received the imposition of hands, we received the spirit of truth, and by it we knew the gospel of Christ true. We now knew, because

we had obeyed from the heart, that form of doctrine which makes a man wise unto salvation. We have taken the advice, that if any man will do the will of the Father he shall know the doctrine, &c. The prophet Joseph then stood forth, the unflinching and unwavering apostle of Jesus Christ, fearlessly asserting the fact of his communion with that personage, by which means he knew for himself that Christ had arisen from the dead. He was no longer left in doubt and uncertainty, but rejoiced in the truth; and like the woman who had found a piece of silver, called in his neighbours to make merry; so he launched out upon the broad ocean of speculative religion, and declared himself, as boldly as Paul before Agrippa, that he had heard a voice and seen a vision, and, like him, supported it by his own assertion, and yet in the former case, the king was almost persuaded to become a Christian. We have seen the opposition it has met, the most base and disgraceful, not from the falseness of the claims but rather from the truth and righteousness of our position, though our enemies would seek to stop the ears of the public by crying —Is not God with us? behold our exertions to evangelize the heathen; look at the number of Bibles annually exported; the unlimited amount of tracts distributed; the sacrifice of our missionaries; the splendour of our cathedrals; and, then, to cap the climax, the age of our institutions, they have become grey, and must, forsooth, be true.—These, to some extent, were the objections to the introduction of the gospel of Christ in his day, but in spite of that, it won its way, gaining admirers, till by a retrograde march, the pure principles of Jesus were amalgamated with the traditions of man, when it became a bastard, and not the legitimate offspring of God, and He would not own it, but withdrew his Spirit from them, and they have since wandered in the labyrinth of vague and uncertain dogmas. It gave an opening for the introduction of anything but the right. There grew up in the garden, rank and deleterious weeds, which ever will poison and choke the growth of true and vital religion. It then became essentially necessary that confidence should be restored between God and man, that some one should be eye-witness of his resurrection, and upon this truth we have built. We have the twelve at our head, our prophet has put them in possession of the same knowledge, and they became eye-witnesses of his power and the resurrection also. And, now, as the consequent result, hundreds, yea, thousands can testify they know the truth of the Christian religion, they have become free and can rejoice in the same. Let no man suppose that I, in the least, underrate the Bible, no, on the contrary, I seek to establish its truth, to cement it with all which has preceded it, or shall follow after. We have then believed, and have the power to become the sons of God—yes, though we have this, and the assurance that the Spirit of the Holy Ghost is given unto us, let us be careful how we travel on, and ever remember the mountain from which we were hewn. Ought not respect and reverence to be given to those men who have borne the brunt of all the most malignant persecution? Ought not their counsel to be our delight? I answer, yes. And, if they are to be the judges of the Saints, do we not see it our duty to follow their counsel? if we could trust to their testimony in the first place, can we not now? And I am certain that so long as we do it, we shall prosper either in the temporal or spiritual sense of the word: to follow counsel, and to give it an implicit obedience, will ensure us an admittance into the kingdom of God—not a slavish obedience, nor a begrudged service, but from the love of it, and the knowledge of its truth, which comes from the heart.

I do not want to see then a fear, but rather a love to the principles and the men who have borne the heat and burden of the day; and let the Saints ever remember to obey those who have the charge over them, as men that must give an account of their stewardship; and believe me, the presidency of the church is not by any means a sinecure, but rather a place or position which feels every move; it is like the topmost branch of a tree, it feels every blast, and every shock, while the trunk rests in peace. They are men whose minds are constantly racked by conflicting events for the prosperity of the church, and do all for the glory of God—the least member in the church, if afflicted, the head feels the pain—they have never been behind in the midst of the troubles through which the Saints have passed, but have been foremost in danger, counting not their lives dear unto them, but have toiled for the bread which perisheth and the bread which gives life eternal. Shall they ever flag or

weary for the want of the support of the Saints in Britain? I feel that every one will respond—no, but will uphold the hands of our first president, Brigham Young, that he may be enabled to bring down blessings upon us, and we shall see the force and power of their office, and enjoy in the garden of the Lord, that peace and consolation which the world cannot give or take away.

I would then, in conclusion, exhort my brethren, not only to respect the presidency in the west, but here also value their labours; put a high estimate on their ceaseless care—consider their toil for you, that our society might have a name on earth. Allow not the mean and darkening idea to arise in your minds that it is for self aggrandisement, but consider it as it really is, for the glory of God; and if you will consider the toil of brother Hedlock, upon whose shoulders rest so much in connexion with his counsellors, I am certain you will feel to sympathise, and behold in them men who, unless supported by the great God, must have sunk under the accumulation of business arising from our extended character and usefulness. Finally, let all men remember their situations, to magnify them and make them honourable; and let the Saints respect and uphold every man in his place, and the priesthood which he holds, and God will bless them with knowledge, which is power. Arise, and act like men, and have your desires and souls so large, that you can truly comprehend the work of God in the latter times. With prayer for the success of the cause of God, I, as ever, remain your fellow labourer,

DAVID C. KIMBALL.

Latter-day Saints' Millennial Star.

MAY 1, 1846.

WE rejoice much to say, and inform every true-hearted Saint, that the work of the Lord is everywhere, so far as we are acquainted, on the ascendant. In the West the Twelve, with the exception of elders Hyde and Woodruff, have escaped from the hands of their enemies, and are making their way to a settlement beyond the tyranny of earthly codes, where God himself shall be their law-giver, and where his Saints that are obedient shall for a long season at least, rest in peace. We have rejoiced much also in the arrival from Nauvoo of elder David C. Kimball, one of the presidents of the quorum of seventies, who has also brought credentials to prove his having received his endowment in the Temple of the Lord. We feel assured that the Saints will rejoice in his teachings, and minister to his wants with that liberality which they have always manifested. With regard to the work in the British Islands, we anticipate that the approaching conference in Whitsun week will prove that it is by no means dead, but that the increase is in every place.

With regard to the Joint Stock Company, we have much pleasure in informing our readers, and especially the subscribers thereto, that our deed is now in London, and that in a few days we expect to receive it with the certificate of complete registration, when we shall be in a position to commence operations that shall be for the good of all connected therewith.

We have also much pleasure in stating that elder Samuel Downes, of Manchester, in connexion with elder David C. Kimball, are about proceeding on a mission in connexion with the building up of the Saints in the faith of the gospel, and in promoting the interests of the company. We are certain that the subject of the Joint Stock company needs only to be laid before the Saints in Britain, so that they may comprehend its importance, and we feel assured that its success will be certain; and we trust that our brethren while on their mission will receive that support and encouragement which the cause in which they are engaged so justly deserves.

Great are the privileges and blessings that fall to the lot alone of the people of God, and we would earnestly exhort them to be faithful to the principles they have embraced, and they will find that every fresh acquisition of knowledge will be a confirmation of what they have received before, each portion yielding additional strength, thus building them up on their most holy faith.